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all countries see that in the present century those who speak the French language have decreased by six to eight per cent. ; that those who speak the German language are only eight per cent. more than they were ; but that those who speak the English language are nearly two hundred per cent. of what they were at the beginning of the century. When we look at the map of the world, we can see what has sprung from that little handful of men that occupied the island of Great Britain in the reign of Queen Elizabeth, when colonies first began to be planted throughout the world. It is the wonderful thing in modern history. And another thing, we take all races of men and bring them into the Anglo-Saxon household, and they come not only to speak the English language but to adopt the Anglo-Saxon habit of thought and view questions from the Anglo-Saxon standpoint ; until after two generations in America you cannot find the line of distinction between the descendants of other peoples and the descendants of our own ancestors. The great mold in this country is the public school. The public school educates the child from every nation on the earth and stamps a character upon him. It is the great power, not only for molding our people but preserving our nationality.

I was brought up very strictly after the manner of the Quakers, and thought that all war was wrong. But when I went to a public school, and mingled with my associates there, I gradually got an idea that, while what my mother said must be true, there was one exception,—it would be not only right, but a duty, to fight England, seven days in the week if necessary. That was the public sentiment of the country when I was a boy ; gentlemen, you remember it. It was simply because many of the men who fought in the Revolutionary War and the War of 1812 were still living. You cannot find a public school in America where that sentiment exists to-day.

We want to promote our great object by giving to it the combined influence of English-speaking people before the world. And as all the world knows that in another century English-speaking people must rule the world they will be glad to fall into line, and keep step with the procession which they see is moving round the world. Fortunately the German nation is so closely allied with the English-speaking nations in blood and in habit of thought that Germany would of necessity be the first nation to fall into line. Russia is—Russia, and nothing else ; nobody can generalize on Russia. Nobody can generalize on France, because of the peculiar temperament of the French people, and because of the present irritation, which it will take one or two generations to remove, in reference to Alsace-Lorraine. But with Russia and France eliminated, I can see no reason why a treaty between the government of Great Britain and the United States should not result in the very early acceptance of a similar treaty by Germany, by Norway, by Sweden, by Denmark, by Italy, possibly by Spain, and thus we would see our

dream accomplished,—not our dream, but our earnest hope and trust.

Judge Earl said last evening that he thought this would come, but that its coming was very remote. I think that it will come, and come with a rush. The public sentiment of Germany is just ripe for it. I have been among that people. Social position in Germany is dependent largely upon military rank, and those ambitious of social position favor the war system ; but below them, the great mass of the German people are but of one mind in this matter. To me the situation is most hopeful.

How can we promote peace ? The proposition for a committee to go to the government is a wise one. We want to attack the government at the head, and then we want to attack it at the tail. The way to get things through a legislative body is simply to go for the members of that body. When a man is in Congress, he always wants to be re-elected. He may get a letter from a constituent urging a certain measure and not pay much attention to it ; he gets a second on the same subject, and he says, " What does this mean ? " he gets a third, and a fourth, and he finds out what it means and votes accordingly. That is the way we are to attack the government from the other end. If each of this little company will use his influence on friends and acquaintances throughout the land, and get two or three thousand letters written to members of Congress in the next year, we shall have this thing passed through the House of Representatives, and our government actively promoting the great object we desire.

THE MASSACRE OF CHINESE MISSIONARIES.

Christians, everywhere, have been horrified, during the past month, by the intelligence of the massacre of English missionaries and their families at Ku-Cheng, in China, and by violent assaults and injuries directed against other missionaries, both British and American, in various parts of the Empire. A dozen lives have been thus sacrificed by fire, spearing, and throwing down precipices. Also a large amount of property has been destroyed. These outrages are the work of violent fanatics, and in particular of a body called Vegetarians, who, although they are under obligation, by oath, not to make food of any living creature, but to eat only plants and vegetables, are stated by their countrymen, to be a most bloodthirsty band.

These events have naturally caused general indignation at home, and have given rise to abundant and still continuing discussions in the press, in regard to the whole policy of missions, and of those to the Chinese, in particular. And these discussions have brought into prominence certain facts which possess a special interest for the friends of the peace cause.

In the first place, it is thus shown that a large proportion of the missionaries in China, both men and

women, are carrying on their work on the most absolute and uncompromising principles of non-resistance, and in the true spirit of martyrs. The members of the China Inland Mission, the largest missionary body in China, have, for years, and to the present moment, emphatically disclaimed reliance for protection upon an arm of flesh; and they conduct all their operations in faithful devotion to the Lord Jesus Christ, for whose sake they profess themselves willing to lay down their lives in the path of religious duty at any time, if such a sacrifice should be imposed upon them by a wicked or misguided native population. The missionaries of the Society of Friends, and, indeed, most of the Christian laborers, of all denominations now stationed in China, practically adopt the same pacific principles, which, although thus non-resistant, are yet indicative of the very highest form of heroism and bravery.

And it is matter for deep thankfulness and encouragement that in this modern age, which some sentimental or ill-informed persons are apt to regard as a degenerate one, as compared with former times, there are still found, in the ranks of Christian service and discipleship, both men and women, of the devotion and fidelity of the martyrs of the Apostolic era.

A few, comparatively, of the missionaries, have united their voices with a large number of their countrymen, in England and America, who have cried out for immediate revenge upon the Chinese, or at least for effective armed intervention. But there is reason to believe that these constitute but a small proportion of the total number of missionaries in China.

At home, the same parties who have been violently urging the Government to rush into war with Turkey, at any cost, on behalf of the Armenians, are now also calling for vigorous hostilities against China. And in each case, these parties manifest their ignorance as well as want of judgment. The *Spectator* newspaper, which is by no means an adherent of what are termed "ultra" peace views, wisely sets forth the practical difficulties, not to say impossibilities, which would attend anything like a British invasion of China.

The Editor remarks: "A great deal of Southern China has, since the Japanese war, drifted into a condition of virtual anarchy, in which nobody's orders, except those of some pirate or brigand chief, or of the board of a secret society, have any chance of commanding obedience. Here is the real difficulty of the British Government. What is the use of putting strong pressure upon the Emperor and his advisers, when they probably know a great deal better than he does himself that in the districts where strong Imperial action is demanded, Imperial authority has almost ceased to exist. We believe that at the present moment there is little or no difficulty in getting the Chinese Government to promise action. The trouble is that

their action is so entirely ineffective. If the Chinese Government proves impotent to deal with the Vegetarians and the officials who, partly from fear, partly from interest, fail to check their attacks on the missionaries, the question which the British Government has next to consider is how far would it be wise for them to take the law into their own hands, and themselves try to punish the Vegetarians and the Mandarins who aid and abet the rioters. No doubt, by using river-gunboats, and landing marines and blue jackets, a good deal might be done in the way of punishment; but that course presents many difficulties. It might easily lead us into a campaign in Southern China, and the punishment of rioters might develop into an attempt to put down anarchy in a region with some fifty million inhabitants. Suppose a force of marines and sailors landed, and overwhelmed in an ambush—a by no means impossible supposition—that is the first step. Next would come an attempt to recover the captured men, and lastly, a punitive expedition of twenty thousand troops, half English and half Indian, to capture the stronghold of a brigand with a monosyllabic cognomen. Assuredly that is not the sort of adventure to be lightly undertaken."

These words, from an impartial and well-informed writer, are deserving of universal consideration.

A second and further matter for satisfaction, in connection with the discussions of these occurrences in the press, is the evidence thus afforded that there is a by no means inconsiderable number of thoughtful persons in this country who feel the incongruity of supporting missionary operations by means of gunboats, bomb-shells and bayonets. Many interesting letters in this direction have appeared in the newspapers. One in the *Times*, for example, compares the advocates of bellicose measures to the disciples of our Saviour who were rebuked by Him for wishing to call down fire from heaven upon those who would not receive them. The writer says: "Our 'fire from heaven' is in the form of a gunboat—a very questionable missionary."

Whilst there is thus so much ground for satisfaction at the procedure and spirit of most of the missionaries in China and of many of their friends at home, there is also a right place and necessity for prudent measures for protection. And there is reason to believe that the British and American Governments are most earnestly considering the best means of upholding the power of the Imperial authorities in China, whose sincere desire to protect the foreigners there appears no reason to doubt.

But under all the circumstances, the missionaries themselves, and the friends who at home direct or influence their movements, may do well to reconsider, more than hitherto, whether their own course of action

may not be rendered increasingly cautious and conciliatory. In a communication to the *Pall Mall Gazette*, from a Mandarin, not unfriendly to the English, and who willingly admits that much exemplary conduct characterizes the missionaries, he, at the same time, deprecates what he terms the rash and inconsiderate action of some of them. He observes:

"The ladies, I am sorry to say, are the worst offenders in this respect. They should be explicitly prohibited, if necessary by force, from leaving the seacoast. They have the notion, 'more danger, more glory.' Against that I have nothing to say while it only affects themselves; but it is positively outrageous that they should be permitted to imperil peace between two friendly nations, perhaps causing incalculable bloodshed of brave men on both sides. I will tell you their methods. They will take up their residence in the midst of an unknown and hostile community, and at once start open-air preaching in the streets, heedless of all advice given by those best able to judge of the risk run. All manner of ridiculous stories are circulated about them, with the consequence that our lower orders are galled to madness and provoke a riot. Then you blame the Chinese official for not protecting people who have done exactly what he told them not to do! Do you think protection, under these circumstances, is such an easy matter? Suppose the blackguards of London worked up a sudden riot against, let me say, the Jews, would your police be able to prevent damage and outrage? What protection would, or could, you afford Mormon missionaries who might come to England, and publicly preach in the streets doctrines subversive of all you hold dearest relating to religion and the home? Against the missionary, man or woman, in the private capacity, there is not the slightest prejudice. It is possible to tramp from one end of China to another without the slightest interference, provided a person minds his own business. I have seen travelling Englishmen as far inland as Kwen-Lun, and the only notice taken was surprise at their strange clothes. As for interference, why, not as much as I receive, on account of my unusual attire, from the ladies and gentlemen of your back streets and slums!"

It is but reasonable to look at both sides of this question and to listen to the views of intelligent Chinese themselves. Hence such remarks as those just quoted are entitled to respectful attention by missionaries themselves and their friends at home, and by all persons who desire the maintenance of pacific and fraternal relations between the vast populations of China, Great Britain and the United States. Especially in the interests of evangelization, is it desirable to give the utmost scope to fairness and caution, on the part of all Christians, in reference to their influence, either in, or upon, the Chinese.—*Herald of Peace and International Arbitration*.

A NEW KNIGHTHOOD.

BY REV. WM. BYRON FORBUSH, PH.D., LIT.D.

There are many churches where the Boys' Brigade is not thought expedient, either on account of its expense or its military features. Perhaps some workers for boys would be glad to know of a plan which is believed by those who have tried both to be more attractive than the Brigade and without any objectionable tendencies. It is that of a religious order for boys based upon the noble Christian legend of the Round Table and named the Knights of King Arthur. Its purpose is to form a brotherhood of young men for mutual help in developing chivalrous Christian manhood. The plan of work is that of a fraternity modelled after the better college societies. Nothing is secret from the parents. A ritual is recommended whose use is believed to cultivate discipline, courtesy and attention, while it teaches the highest moral lessons. It is free from all physical violence, is always delightful to lads, and instead of leading toward the non-religious lodge rather counteracts it by showing the unimportance of lodge secrets. But the ritual is one of the least of the novelties. The boys are divided into three classes, or "degrees," to each of which there is an initiation and in each, advancing honor. The Pages simply promise loyalty, the Esquires take the triple pledge of purity, temperance and reverence, the Knights are avowed Christians. The Pages cannot vote, the initiations of the upper degrees are secret to those in the lower, the Knights usually hold a regular prayer meeting and are the leader's council of help. Thus the tendency is toward temperance and open Christian confession, instead of away from these as is usual among boys. The pressure is upward. There are no offices to be jealous over, the kingship being held by each in turn and thus all learning how to preside over a deliberative body. The Merlin or Elder who is leader is the only permanent officer. The committeeships are won by faithfulness. For routine work literary and lyceum effort is recommended and honors are offered by the national order for athletic and literary attainment. The order is now found in fifteen States of the Union and in Canada. Yet it has been very modestly made known. It is in six denominations, in circles of boys from several churches, in the Y. M. C. A. and among missions for the poor.

Realizing that the objection may be made that another organization is proposed in addition to those already too numerous, the order is willing to affiliate with itself all scattered church clubs of whose methods it approves, and is willing to allow its methods to be used by societies who do not wish to adopt them in full. Places too small for the Y. M. C. A., poor churches, and churches who have made a failure of other methods, are continually being enlisted. The order does not encourage frequent rallies and speechmaking. It has one annual Council.